

# *The Brooklyn Jewish Center Review*

*October, 1951*

## **THE AMAZING DISRAELI**

By JACOB S. MINKIN

First of the "Review" Portrait Gallery

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# BROOKLYN JEWISH CENTER REVIEW

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## THE NEW DANGER IN THE MIDDLE EAST

**T**HE swift dramatics of the Near East situation are unique in history.

Empires have gradually decayed in the past, but until now there has been no instance of disintegration almost overnight of an empire which only thirty years ago spread over a great part of the globe. In 1914 Great Britain had possessions, or at least associations, in every continent. Since the end of the First World War she has been ejected from almost every one of these.

This breakup arouses mixed feelings. An impartial historian must concede the inevitability of the process and the justice of the end result. Britain is now ultimately paying for the inequities in practice of a colonial policy which for generations was a stain on the conscience of mankind. Its exploitation of so-called backward people was not as bad as, for instance, that of the Belgians in the Congo. The English can claim at least to have attempted to bring order, law and civilization into areas of barbarism. Nevertheless, all of England's rules of conduct in relation to its colonial dependencies were always made and practiced for the ultimate benefit of its trade, its power and its possessions.

Since the beginning of the Napoleonic era there has been a strong and steady current of nationalism and independence which has borne the cargo of history. This period has witnessed the creation of many new nations and, concomitantly, the destruction of ancient tyrannies. It is unfortunate in the highest degree that the last generation has produced the im-

pediment first of Nazism, and now of Communism to this steady flow of liberation. The hope of mankind lies in the destruction of these obstructive forces.

What we have said above means, in sum, that no one can, on the basis of abstract justice, blame either the Iranians or the Egyptians for their accomplished or intended expulsion of the British from territorial control or business influence within their respective domains.

However, account must be taken of several other factors. One is that the dominant rulers of both countries are in all probability not moved by conceptions of either abstract justice or pure patriotism. They are fishing in very muddy waters, but the mud has been deposited by Russia. Obviously, nothing better serves the purposes of the communist oligarchy than to create trouble for Britain and the West in general wherever the ground of such trouble lies fallow for planting. In particular is this true where it can be done without cost or danger to the Soviets. In the case of Egypt, for instance, the Russians have managed to put the British in the position of being obliged to enter upon a state of actual although undeclared hostilities with Egypt. British troops are arrayed in battle formation along the Nile and around the Suez Canal. No one knows how soon this state of preparedness will develop into an actual battle. The only certainty appears to be that the condition must become very much worse before it can become any better.

We have two concerns with this situa-

tion. The United States, however reluctantly, must see eye to eye with Britain in the Egyptian imbroglio. At all hazards the Suez Canal must be kept open and free from the danger of Russian control. We cannot accept, at even very much less than face value, any Egyptian promise of such freedom under unlimited and uncontrolled Egyptian authority over the canal.

It has always been clear—although the British have stubbornly and blindly refused to see the clarity of the fact—that the interests of the Arab world rest in the weakening and eventual destruction of Western power. Every instinct of the governing classes in the Eastern world is in conflict with the essential democracy of the West. The *leit motif* of the one is the feudal governance of the many by the few in a system which must insist upon and perpetuate ignorance, poverty and lack of opportunity. The central doctrine of the way of Western life is the sovereignty of the people: the doctrine that the state exists only for the benefit of the people, and that its resources must be devoted to their good.

For these reasons, for the security of our future, the United States is obliged to insist on the internationalization of the Suez Canal and upon the use of any means which, fairly and without unnecessary diminution of the Egyptian sovereignty, are conducive to that end.

Last week our government, in conjunction with the French and British governments, offered a pact for the joint defense of the Suez Canal in which Egypt would participate. The Egyptian govern-

*(Continued on next page)*

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# "JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

## An Intimate Chat Between Rabbi and Reader

### A CALL TO PARENTS

THERE is no more urgent problem facing American Jewry today than that of Jewish education. We have pleaded this cause again and again from pulpit and platform.

The American Association for Jewish Education, a national organization composed of leaders of Jewish thought throughout the land, has issued a Call to Jewish Parents, which I would want every American Jew to read and to take to heart. It is worded so beautifully,

(Continued from page 3)

ment has countered with an abrogation of the 1936 treaty with Britain providing for the stationing of British troops around the canal and for British use of Egyptian ports, airfields and communications in the case of war. It has also demanded British departure from the Sudan. Thus an impasse has been created which cannot be allowed to exist. A compromise must be found. The question is one of price. What that price will be cannot, of course, now be clearly foretold. It can only be indicated that in any event the United States and its allies must not be left powerless to move freely in the East and the Near East for the protection of our proper rights.

The situation has another facet—it is effect upon Israel. There is in process of formation a Mediterranean equivalent of the North Atlantic Pact. Thus far, of all the powers lying around the Middle Sea, only Turkey, Greece and Egypt have been offered participation. The exclusion of Israel has been pointed. The question is whether that exclusion is to be permanent. It is difficult to see how an alliance designed to protect democracy can be based upon the exclusion of the only democratic power in the Near East. We are therefore led to believe that the proposed setup is only temporary, and is dictated by the belief that entrance of Egypt will be facilitated thereby. In the meanwhile, however, Israel is concerned over the possibility of a shift in the balance of power between it and Egypt.

and describes the need of Jewish education so simply and yet so poignantly, that I am taking the liberty of incorporating it in this column in the hope that every member of our Brooklyn Jewish Center will give heed to it. Here is the message:

"These are not calm years in which to raise children. The pressures and tensions generated in this era of uneasy peace have their inevitable effect upon every parent, upon every child.

One of the first methods of implementing such a pact would be the military strengthening of Egypt. As Egypt thus becomes better armed and stronger, Israel becomes *pro tanto* weaker and less defensible. This cannot fail to alarm Israel, at least while the state of war between her and Egypt continues to exist. One wonders how long the British, and our own State Department British-Arab-minded clique, will continue to make policy on the basis of prejudice and predilection. It would certainly seem to be more realistic for the Western powers to insist, as a condition of Egyptian participation in an alliance, that peace be declared with Israel. It would certainly also seem to be the merest common-sense that the Western powers should, for every act of militarily strengthening Egypt, *pari passu* strengthen Israel.

The Israelis, in this situation, must immediately embark upon a program of self-discipline. The ideological differences among the left, the centre, and the right; among the fundamentalist-religious and the modernist-religious—all these, while expressive of deep-seated conviction and age-old principle, are expensive luxuries which Israel and its people cannot afford in the face of the possibility of war and destruction. Unity must be achieved, and these internal conflicts subordinated for as long a time as will be necessary for the firm establishment of the country's safety.

—WILLIAM I. SIEGEL.

"Every parent, everywhere, seeks to provide all that he can for his child's well-being, education and healthy adjustment to the world in which he must live.

"You, as a devoted parent, want to share with your child all that is yours and all that you hope to have. You want to provide him with the basis for a happy, rich and balanced life, a life in which he may taste the joys of all that is good and beautiful in our world.

"To provide fully for your child's emotional and mental well-being; to endow him with a share in your joys, memories and associations; to make him a valued neighbor and citizen; to enrich his life with the priceless heritage of religion and culture amassed in 3,000 years of Jewish creativeness—to give him all of these things you must provide him with a sound and effective Jewish education.

"Through the Jewish education which you provide for your child you will link him with the richest spiritual treasures of mankind, with the ethical and moral foundations of democracy and with a religious culture which has ennobled human society. To pass this heritage on to your child is to give him strength to meet life's problems, to enlarge his ability to see life in full perspective and to enjoy and employ its wonders.

"This year, Jewish parents throughout America will observe October as Jewish Education Month.

"What is our obligation to our children?

"To those children not yet enrolled for a Jewish education in the schools of our choice—to enroll them now.

"To those children who have been attending Jewish schools—to see that they are enrolled and ready to begin the new term.

"To those children who have completed the elementary phase of their education—to enroll them for the advanced studies of deeper meaning for which they are now prepared.

Once this Call will be heeded by Jewish parents, we may be certain to witness a renaissance of Jewish religious and cultural life in this land that would shed lustre on the Jewish name and to our contribution to America.

Israel H. Peruthal

# THE AMAZING DISRAELI

By JACOB S. MINKIN

IT IS not easy to account for Benjamin Disraeli. His life does not conform to the pattern of most men who rose from obscurity to rule states and nations. The many books that were written about him have only succeeded but slightly in raising the veil of this strange and extraordinary man, but they have not fully explained or revealed him. He was born centuries out of his time. Under the brilliant Andalusian skies of Moorish Spain, where a number of his ancestors combined political sagacity with devotion to the muses, we might have understood him, but in the drab, austere Victorian England, with its tradition of caste and lineage, Benjamin Disraeli, both poet and statesman, remains an unsolved enigma.

He was a man of genius exasperating and entertaining, a fascinating personality who squandered his great gifts on fame and power without at the same time losing contact with the higher realms of imagination. He was an artist and practical man of affairs without one of his accomplishments suffering from the splendor and greatness of the other. He was born with a strange and novel ambition, and tolerated no obstacles to attain his goal. He wrote with Heinesque humor and Byronic fire, and like the latter, he was eager to act out what he wrote. His life was tense with dramatic interest, and he himself was the strangest romance of all the fantasies he wrote. There was something stupendous about the man and his achievement to be remembered and written about after seventy years had passed over his grave.

Benjamin Disraeli was not a creature of circumstances; rather he shaped and created the circumstances which raised him to greatness. He knew how to dramatize himself, and was cunning in attracting and holding public attention. But these cannot have been the qualities

that maintained him in power over a longer period of time than any other statesman of his age, for the England of his day was at the very peak of her political and cultural greatness. It was an England that boasted Peel, Gladstone and Palmerstone in political leadership, Robert Browning and Tennyson in poetry, Dickens, George Eliot and Meredith in fiction, Carlyle and Matthew Arnold in literary criticism, Charles Darwin and Thomas Huxley in science. To have preserved his eminence in such society men Disraeli must have possessed something more compelling than mere glitter.

The "Encyclopedia Britannica" cannot be suspected of partiality toward the Jewish-born Prime Minister, yet it writes that Disraeli was "remembered after death more widely, lastingly, affectionately, than any other statesman in the long reign of Queen Victoria," and filled a "greater space in the mind of England twenty years after death than Peel or Palmerstone after five." George Saintsbury, a literary critic of unrivalled authority, observed, "Disraeli not only founded a remarkable school, both romantic and political, but he was, and will remain, the sole and magnificent exponent of it, till nature shall again mold a man as many-sided."

Courage and the hunger for achievement, a will to power and an awareness of his superior faculties are the key to Disraeli's life and character. A ravening ambition for fame was the child of his youthful fancy and the staff of his maturing years. His eye was on the slippery pole of fame, and he vowed that nothing would stand in the way of reaching his goal. Son of a people which for centuries was condemned to isolation, he longed for power, for fierce encounters and adventures of all possible kinds. His youth was spent in a bookish atmosphere, but he beheld distant visions of an exciting career. He entered in his diary: "My mind is a continental mind. It is a revolutionary mind. I am only truly great



Benjamin Disraeli as a young man

in action. If ever I am placed in a truly eminent position, I shall prove this. I could rule the House of Commons, although there would be great prejudice against me at first."

Benjamin Disraeli is one of the few men in history whose ability matched his ambition. He had a burning love for knowledge, together with courage, enthusiasm, an unrestrained faith in himself, a fiery will to succeed, and—in contradiction to his passionate and tempestuous nature—an almost unlimited capacity for waiting. He could be grave and austere, amusing and entertaining, electrifying drawing rooms with his wit and merriment, and fall into deep melancholy silences which were not any less eloquent than his words. He was generous and forgiving, but defiance incarnate when challenged. He was proud and romantic, but few men had a keener perception of the practical affairs of life than he.

*Jacob S. Minkin has been a student of Disraeli's life throughout his literary career, which in fact began with his monograph, "Benjamin Disraeli: A Character Study," published by Bloch.*

"To enter high society," Disraeli wrote when he was very young, "a man must either have blood, a million, or genius." He was conscious of his genius, for there was neither "blood" nor wealth in the family into which he was born. His father, Isaac D'Israeli, a chill and pedantic man, who was the first of his family to be born in England, adopted a literary career in which he was but moderately successful. The several volumes he published were marked neither by the highest talent nor by originality. He was a compiler rather than a creator. His best known work, "Curiosities of Literature," in six volumes, was more familiar for its curiosities derived from the works of other writers.

Isaac Disraeli's relation to Judaism and to the Jewish community in which he lived, was a negative one. Nominally he belonged to the Bevis Marks Synagogue, the house of worship of the Spanish-Portuguese Jews, but he rarely attended its religious services nor took part in its affairs. It is maintained that religiously he was far in advance of his times, and that he was perhaps the first English Jew to take a modern attitude toward Jewish religious ceremonies. But the fact is, he inherited from his mother a hostile attitude toward Jews and Judaism. It irked her that she was born a Jewess, and she never forgave her husband for "humiliating" her with such an outrageous symbolic name as D'Israeli. While Benjamin touchingly remembers his grandfather, with his velvet skull-cap, kindly manner, and wonderful stories from the Bible, he recalls his grandmother with horror as "a demon." "No kindness, no tea, no tips—nothing," he writes.

Her son, Isaac, proved only too faithful to his mother's precepts. He avoided the company of Jews, and when a quarrel developed between him and the Bevis Marks Synagogue, he eagerly took advantage of the opportunity to have his name stricken from membership in the congregation. He did not, however, abandon the religion of his fathers, and twenty years after this episode, he wrote his "Genius of Judaism," in which he spoke enthusiastically of the Jewish religion and the Jewish people. Even so, after his father died, he allowed himself to be persuaded by his Christian friends to have his highly gifted son, Benjamin, baptized in the religion of the Church of England.

This happened in the year 1817, when the future Prime Minister of England was thirteen years old, the age at which, normally, Jewish boys become Bar Mitzvahed, and assume the traditional responsibilities of Jewish life.

It was as cold and cynical a betrayal of Judaism as was ever perpetrated, a desertion all the more detestable because, considering the circumstances and the tolerant atmosphere of the country in which it was committed, there was neither excuse nor provocation for it. In Europe, particularly in the German-speaking countries, where only a Christian could hope for a career and distinc-



*Mrs. Wyndham Lewis, the woman Disraeli married when he was 35 and she 50*

tion in the professions, there was a veritable stampede to the Church. Whole Jewish communities were dissolved in the holy water of baptism. Where parents could not bring themselves to take the plunge themselves, it was a common expedient to have their children baptized. Although morally contemptible, the motivation for this flight from Judaism is clear. The victims did not create the circumstances; they were created for them. But in the England of D'Israeli

Jews rose to social and political recognition without the moral perversion of baptism. The classical example of a man sturdy in his faith, firm and unshaken in his Jewish loyalties, is, of course, the massive and imposing figure of Sir Moses Montefiore, who attained a position of social and civil eminence never reached by any other Jew in any other country without compromise of conscience. He was a member of the Athenaeum, the most exclusive club in London, a Fellow of the Royal Academy, foremost scientific body in the United Kingdom, High Sheriff of the City of London and of the County of Kent, and was introduced for Knighthood by the Duke of Norfolk, first Peer of the Realm. Lionel de Rothschild is another illustration. When he was elected to Parliament and, as an observant Jew, could not take his seat because the law demanded that he take a Christian oath, the wording of the oath was changed to conform to his religious scruples.

Brought up in a home in which Judaism played no part, if it was not derided, young Benjamin was barely conscious of the change of faith his father had connived for him. Of a romantic and impressionable nature, he was attracted rather than repelled by the church atmosphere, with its gorgeous vestments, clouds of incense, great choirs and sublime music. The gothic architecture of the churches and cathedrals, too, made a deep impression on the imaginative mind of the youth brought up on the medieval tales of Sir Walter Scott. Altogether, it was a new Benjamin that emerged from the religious surgery that was performed upon him. Whereas before he was not like the other boys in the school he attended, and had to stand aside during prayers, he was now one with them in their religious songs and celebrations. And having changed his religion, he also revised his surname by dropping the apostrophe.

At eighteen, with his formal schooling behind him, Benjamin Disraeli was an extremely attractive young man with soft, liquid eyes, a sensitive mouth, and a face of extraordinary pallor. His father's friends found him charming, precocious, and amusing, although slightly impertinent. Little, however, did they know that what seemed to them insolence was a mask by which Disraeli cunningly concealed his bitterness and disappoint-





*Disraeli in his elder years*

ment with himself. At his age Byron and Shelley had already written their great cantos and become famous, while he, frenzied with ambition, was maturing into manhood with only prospects of an uncertain future before him. His father was in favor of a practical profession for his ambitious son, and had him enter a solicitor's office. But soon Benjamin quit. "To succeed as an advocate," he wrote, "I must be a great lawyer, and to be a great lawyer, I must give up my chance of being a great man."

Visions of wealth and power invaded his mind. He speculated on the stock market and conceived the founding of a great newspaper in partnership with Sir Walter Scott, then world famous. For months he lived in an atmosphere of success and adoration. When both enterprises collapsed, he was left without money, without friends, without a place in society, and with huge debts he saw no means of discharging for years. It was a sad awakening from so rosy a dream, and he was utterly discouraged.

But only for a while. Quietly, without disclosing his secret to anybody, he worked feverishly on a novel. It was the safety valve of Disraeli's passions, hopes, and aspirations. When "Vivian Grey," a brilliant society novel of glittering salons,

in which a whole array of London's most noted social figures are playfully and flip-pantly satirized, appeared anonymously, all England read it, laughed, admired. Overnight, like Byron, the author, not quite twenty-one, became famous. The book was an instantaneous success. For months ladies discussed the audacious anonymous author over their tea-cups.

When, however, the identity of the writer was discovered, many persons high in the social circle were less than amused. They were scandalized and outraged at the impertinent young Jewish parvenu who dared to lampoon and caricature them in his book and make them a laughing stock before all the world. But amused or outraged, Benjamin Disraeli was no longer an unnoticed young-man-about-town. He was hailed and lionized by friend and foe alike, and his biographers assure us that his table was covered with invitations from people he never met or knew. His conversation was witty, ornate and eloquent.

He wrote other books in quick succession, notably "The Young Duke." The subject puzzled the elder D'Israeli. "What does Ben know about dukes?" Ben knew little about dukes but, as often happens, imagination is stronger than fact. For in this book, as in "Vivian Grey," the author let his fancy roam freely like a gorgeous butterfly over the highly colored sprays and flowers of royal gardens and palaces he had never seen but wherein he himself was shortly to reign as undisputed master and dispenser of destinies.

But the strain had affected Disraeli's health, and he was in sore need of rest and relaxation. He took to travelling, and his itinerary covered many lands and civilizations. He spent some time in Egypt, climbed the pyramids, sailed up the Nile, and let his mind linger reverently on the exotic splendor and beauty of ancient Thebes. Floods of memories invaded his thoughts. He remembered that Egypt was the land where Moses was born, where, in the grey past his ancestors had been enslaved, the land which remained an undying memory in Jewish ritual and prayer. He was moved by the almost fantastic glory and grandeur of Spain, the dazzling Andalusian skies, the broad squares and colonnades of Cordova, the delicate traceries of the Alhambra, and the still magnificent remains of

Moorish and Saracenic architecture. Here, too, he mused, his forebears had lived and labored and created, and the traces of their achievements had been wiped out as if they had never existed.

But it was when his pilgrimage reached the Holy Land and he wandered over the sacred places he had read about and remembered from the stories his grandfather had told him, that he was deeply moved. Here he was faced by the mother of faiths, by the cradle of civilization. He bowed in reverence before the Western Wall, all that was left of the glory and splendor of King Solomon's Temple, and he spent hours of meditation at the tombs of the kings of Israel. The rocks, the hills, the bare, gaunt trees from which every vestige of foliage had been blasted by the winds and storms had a meaning for him. It is probable enough that as he stood awestruck in the land of Israel's kings and prophets, and as he gazed on Mount Zion from which the law went forth, the thought passed through his mind that the true aim of his political ambition, which was beginning to take shape within him, should be to win back the Holy Land for the chosen people and restore the sceptre of Judah.

The spell of the Holy Land never left Benjamin Disraeli. It is present in several of his best written imaginative works. "David Alroy," a picturesque romance of



*A political cartoon showing Disraeli cracking his teeth on his supposedly impregnable opponent, Sir Robert Peel. But Disraeli emerged the victor.*

the self-styled Prince of Captivity, who died a martyr's death in his effort to liberate the Jews from the Turkish yoke, is as remarkable a prophecy of the Jewish national rebirth as was ever written. In one passage, when the high priest addresses Alroy, Disraeli speaks the language of the most modern Zionists: "You ask me what I wish: my answer is the Land of Promise. You ask me what I wish: my answer is Jerusalem. You ask me what I wish: my answer is, the Temple, all we have forfeited, all we have yearned after, all for which we have fought, our beauteous country, our holy creed, our simple manners, and our ancient customs."

"Coningsby," one of Disraeli's most skillful novels, is steeped in the color and poetry of the Holy Land—the color and poetry as the florid mind of the author conceives them. Sidonia is a dream-picture of the writer himself, a grand, mysterious figure, a Marrano Jew who, although nominally a Christian, loves and practices the precepts of the Jewish faith. He rhapsodizes the glory and splendor of the Jewish race and religion. They are deathless, timeless, indestructible; they are not lost in the mass of mankind. They have not only created Christianity but diffused it among the nations of the earth. No other people in the same degree carried the message of religion to every race and grade of mankind as did the Jews. The life and property of England are protected by the laws of Sinai; the laboring masses are secured a day of rest by the laws of Sinai; the most popular poet in England is neither Wordsworth nor Byron, not even Shakespeare, but the sweet singer of Israel, whose songs and hymns are upon the lips and in the hearts of every pious, church-attending Christian.

"Tancred," written in Disraeli's best style—full, sonorous, and daring, with the flush of the Holy Land upon it, is like "Coningsby," an enthusiastic glorification of Palestine and the Jewish race, and proclaims an intense belief in their future. There is something in Disraeli's vision of the place and mission of the Holy Land which inspires our highest hopes today. When Tancred journeys to Palestine to rescue unhappy Europe and meets there Eva, who represents the genius of Judaism, he pleads with her:

"Send forth a great thought as you have done before, from Mount Sinai, from the villages of Galilee, from the deserts of Arabia, and you may again remodel all their institutions, change their principles of action, and breathe a new spirit into the whole scope of their existence. . . . Europe is not happy. Amid its false excitement, its bustling invention, and its endless toil, a profound melancholy broods over its spirit and gnaws at its heart." What solemn, prophetic lines if we but add America to the fate that is overhanging Europe!

Idle dreams and vain ambitions, thoughts and visions as fleeting as the clouds. Under the influence of the Holy Land, Disraeli forgot that he was a Christian and an ambitious politician. His only solicitation was for his people and the land of their ancestors. But slowly Palestine receded into the background when opposed by his greater ambition—to become Prime Minister of England. But to reach the top of the greasy pole, one must have money and influential friends, and he had neither. Those who first befriended him, now snubbed him or, remembering "Vivian Grey," treated him coldly. But with the patience of a son of a people who overcame the prejudice and enmity of a hundred generations, Disraeli did not for a moment give up.

He bore the label of no political party, so when there was a vacancy for Parliament, he presented himself as an independent candidate. He failed. But his pluck and eloquence attracted the attention of the Tories, who presented him for election three times in succession, but without success. He was discouraged, and wrote to a friend: "I have fought a battle, and I have lost. I am now a cipher." But it was not his last battle, for shortly afterwards he ran again, and this time was triumphant. It was indeed a victory which few expected and in which fewer still of his own party rejoiced, for they hated nothing so much as to see the "Jewish adventurer" of "Vivian Grey" burst into their midst. Disraeli had reached the first rung of his political ambition in 1837, which was not a bad start for a young man only thirty-three years old and coming from almost nowhere.

His maiden speech, however, was a complete failure, howled down in out-

bursts of laughter and derision. The Jew with his extraordinary, unconventional, appearance did not appeal to the House and, although he pleaded for indulgence, the members would not let him finish. Disraeli was again dismayed and discouraged. But quickly bracing himself, he shot back the prophetic words: "I sit down now, but the time will come when you will hear me."

Disraeli was a member of Parliament, but his financial affairs were in worse condition than ever before. He had run four times, and the campaigns were expensive, using up all he possessed and everything he could borrow. He needed money, he also needed a home. He was son of a people to whom domestic felicity meant much. "Talk of fame and romance, all the glory and adventure of the world are not worth a single hour of domestic bliss," he wrote.

Thoughts of marriage naturally occurred to him and now grew stronger in his loneliness. But he could not afford to marry solely for love nor did he want to marry solely without love. "My nature demands that my life should be perpetual love," he said. Then came his wooing of Mrs. Wyndham Lewis, a widow with a comfortable fortune, and his marriage to her. He was thirty-five and she fifty years old. There could have been no illusion of a romantic passion between them, although he phrased his notes to her in amorous words. "When I first made my advances to you, I was influenced by no romantic feelings," he wrote long after their marriage. Yet in the end, the match turned out to be one of the most idyllic unions in history. He became deeply attached to Mrs. Lewis. She filled a need in his nature to such an extent that separation from her was painful. When engrossed in Parliamentary debates, he pencilled to her love-letters. "I wish to be with you, to live with you, never to be away from you."

The marriage lasted happily for thirty-three years, and when she died after a prolonged and excruciating illness she never permitted her husband to discover, Disraeli paid her a beautiful tribute. "There was no care," he said, "that she could not mitigate, and no difficulty which she could not face. She was the most cheerful and courageous woman I ever knew."

Disraeli had now reached the height of



his ambition. His position was assured. A new Disraeli now stood before the House. The mystery was gone from the impenetrable man. He could afford to relax. Harshness had faded from his tone, and his epigrams were less pungent and sarcastic. He even forgave his enemies who had assailed him bitterly. He was a Hebrew conjurer to Carlyle and a charlatan to Matthew Arnold, but he beseeched the Queen for a baronetcy for the one and a Grand Cross of the Order of Bath, with a pension, for the other. He now knew fully both the glory and the bitterness of victory. "When all is gained, how little then is won," he wrote. "And yet to gain that little, how much is lost."

As Prime Minister, Benjamin Disraeli possessed insight and imagination, and an oriental spirit which enabled him to see farther and penetrate deeper than most other men of his position. It was that foresight and imagination which led him to act instantaneously, with the financial assistance of the Rothschilds, on the rumor that the Khediv of Egypt was ready to part with a bloc of shares in the Suez Canal. By securing the British interest in this all important waterway, Disraeli had not only shortened the passage from England to India but made it possible for Queen Victoria to be crowned Empress of India.

Disraeli ended his life as he began it—with writing. When his hand became too feeble for the sword, it took up the pen. Between "Vivian Grey," his first novel, and "Endymion," his last literary legacy to the world, sixty years had elapsed. The writing of the book afforded him some relief from the loneliness and boredom he experienced in his large and empty house. He met death as boldly as he had lived, cheerful and joking to the very end, which was on Tuesday, April 19th, 1881.

When the news of Disraeli's death spread, there was a tremor of regret and surprise throughout England. People simply could not bring themselves to believe that the "old wizard" who became a national figure would suffer the lot of common mortals. A public funeral was proposed and a tomb in Westminster Abbey, but it was found among his papers that he wished to rest beside the grave of his wife.

Georg Brandes, the distinguished Danish-Jewish critic, poses the question,

Was Benjamin Disraeli a representative Jew? He cannot be said to have been a representative Jew in the sense in which other Jews, who remained loyal to the religion in which they were born, are representative. Jews instinctively feel repelled by a *mesbomad*, whatever the cause of his conversion. But Benjamin Disraeli's apostasy, it must be remembered, was not an act of his own free

will; the desertion was thrust upon him by his misguided father at an age when Benjamin was too young to object or disapprove. It may indeed be questioned whether at a maturer age, with his pride in the Jewish race and religion, he would have consented to such a betrayal.

It was a barren and spiritually unrewarding victory that Isaac D'Israeli scored for his son. The loss of the old

## ENGLAND'S WARSAW GHETTO

Recorded by D'Israeli's Father, Isaac

*Isaac D'Israeli's famous work, "Curiosities of Literature," is much more than the compilation of anecdotes that its title would indicate; it contains much pungent criticism and historical accounts of value. In one section the father of Lord Beaconsfield describes the black episode of the Jews of ancient York with an Hebraic fervor unexpected in a man considered antagonistic to his own people. Following is an abbreviated version of this chapter.*

WHEN Richard I ascended the throne, the Jews, to conciliate the royal protection, brought their tributes. Many had hastened from remote parts of England, and appearing at Westminster, the court and the mob imagined that they had leagued to bewitch his majesty. An edict was issued to forbid their presence at the coronation; but several whose curiosity was greater than their prudence, conceived that they might pass unobserved among the crowd and venture, to insinuate themselves into the Abbey. Probably their voices and their visage alike betrayed them for they were soon discovered; they flew diversely in great consternation, while many were dragged with little remains of life.

A rumor spread rapidly through the city that in honor of the festival the Jews were to be massacred. The populace, at once eager of royalty and riot, pillaged and burnt their houses and murdered the devoted Jews. Benedict, a Jew of York, to save his life, received baptism; and returning to that city, to his friend Jocenus, the most opulent of the Jews, died of his wounds. The people of York soon gathered to imitate the people of London. The alarmed Jews hastened to Jocenus, who conducted them to the

governor of York Castle and prevailed on him to afford them an asylum for their persons and effects. In the meanwhile their habitations were levelled and the owners murdered; except a few unresisting beings, who, unmanly in sustaining honor, were adapted to receive baptism.

The castle had sufficient strength for their defense; but a suspicion arising that the governor, who often went out, intended to betray them, they one day refused him entrance. He complained to the sheriff of the county, and the chiefs of the violent party, who stood deeply indebted to the Jews, uniting with him, orders were issued to attack the castle. Their attacks continued until at length the Jews perceived they could hold out no longer. Among them their elder Rabbin was most respected. He addressed them in this manner: "Death is before our eyes; and we have only to choose an honorable and easy one. It is therefore my advice that we elude their tortures; that we voluntarily surrender our lives to our Creator. We trace the invisible Jehovah in His acts; God seems to call for us, let us not be unworthy of that call. Those who do not approve of my advice depart from this assembly." Some departed, but the greater number attached themselves to their venerable priest. They now employed themselves in consuming their valuables by fire; and every man, fearful of trusting the timid and irresolute hand of women, first destroyed his wife and children, and then himself.

All this was transacted in the depth of the night. In the morning the walls of the castle were seen wrapt in flames, and only a few miserable and pusillanimous

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faith was not accompanied by enthusiasm for the new belief. Heine's confession that he was merely baptized, not converted, may with equal justice apply to Benjamin Disraeli. However the vessel of his life was tossed to and fro by the waves of his social and political ambitions, Benjamin Disraeli was not only born a Jew but throughout his life he thought, felt and acted as one.

It was one of the last gracious acts Benjamin Disraeli had performed for his queen in a relationship between sovereign and Prime Minister that was unique in English history. With a woman's natural craving for baubles, Queen Victoria had long set her heart on being crowned Empress of India, an ambition which at least two Prime Ministers had vigorously resisted as an empty fantasy. When however the British interests in Suez Canal were firmly secured by Disraeli, he had little difficulty in realizing Victoria's dream, and she was proclaimed as Empress of India.

Benjamin Disraeli's relation to his queen was touching, tender and extraordinary. When he was asked for the secret of his success with Her Majesty, who was not an easy sovereign to get along with, his reply was, "I never refuse; I never contradict; I sometimes forget." But that was only part of the story. There was a high regard for and understanding of each other that transcended the formal business of state. She had a sharp eye for character, integrity and genius, and he as keen an appreciation of feminine charm and talent. He admired her as a woman and adored her as his Queen, and she spoke of him as "my great support and comfort."

When Disraeli entered Queen Victoria's official life, she needed him. She needed him for his gaiety, good humor, and complete disregard of conventional court etiquette. He was shrewd, spontaneous, imaginative, and even his flattery was without the ring of insincerity. When he presented her his novels with the remark, "We authors, Ma'am," she took it as a well-meant compliment. He cheered her when after the death of her Albert she was a gloomy and unsmiling monarch. He lifted the burden of sorrow from her heart, and so deep and genuine was his affection for his Queen that one of his biographers was led to remark: "There may have been moments when he fancied

himself as King Solomon, Victoria as "Queen of Sheba."

On her part, Victoria knew how to reward Disraeli's devotion. She was confidential and open-hearted with him, and went beyond every requirement of her rigid court in showing him her gratitude and appreciation. She mothered him when his wife and sister died, presented him with her picture and asked that his portrait be painted for her, sent him books and flowers, and once broke all precedent by visiting him when he was sick. During his last illness she wrote to her "dearest Lord Beaconsfield," "You are very constantly in my thoughts, and I wish I could do anything to cheer you and be of the slightest use and comfort."

Of all his political opponents, Disraeli resented no man more bitterly than William Gladstone, leader of the Liberal Party and three times Prime Minister of England. He quarrelled with Sir Robert Peel, and in the end succeeded in unseating him, but he never lost his respect and admiration for him. Peel was a handsome man born to rule and command. He was a great administrator and a master of Parliamentary debate. But William Gladstone, always grave and solemn, incapable of laughing or making an epigram, cloaking his every motive in piety, and treating Parliament as a Sunday school with himself as headmaster, he could not stand.

Benjamin Disraeli's political fortunes fluctuated. He rose and fell, rose and fell again. Toward the end of his life, after being twice Prime Minister, he was swept out of office by an overwhelming liberal majority. He retired from active political life, and upon becoming Earl of Beaconsfield, he entered the House of Lords. His last visit to the House of Commons was the most moving and solemn it experienced. Commented one member on his leaving, "All the real chivalry and delight of party politics seem to have departed; nothing remains but routine." Said another, "He was not only brilliant in himself, but he made others brilliant." "Alas! alas! we shall never see your like again. The days of the giants are over. Ichabod! Ichabod!" wrote a third.

The old captain retired from the ship of state, retired to let his spirit glean the rich harvest of memories he had stored up in his mind. He had tasted power, but now it had no attraction for him.

"I have known something of action in my life; it is a life of baffled hopes and wasted energies." But his heart had not grown cold; indeed, it was as warm and passionate as ever, warm and passionate for love and friendship. He had not forgotten his Mary Anne. She remained a vivid memory to him, and when rummaging among her papers his brow darkened at every love-note he found. But he could not live without love and happiness, both of which he found in the company of Lady Bradford, a widow many years his junior, whom he would have married had she not thought it ridiculous at his advanced age. "I have lived to know," wrote her suitor, "that the twilight of love has its splendour and its richness." Hesketh Pearson, who has just written a new biography of Disraeli, observes, "In life as in letters, his feelings were too lavishly expressed." His letters to Lady Bradford on a hundred occasions certainly testify to the truth of this opinion. Thus in one of the love-letters, Disraeli writes: "To see you, or at least to hear from you every day, is absolutely necessary to my existence."

The race Disraeli admired was the Jewish race; the religion he lauded was the Jewish religion (Christianity to him was a form of Judaism to be worshipped by the multitude); the institutions he approved of were the Jewish institutions. For a man of his position and political ambitions, the tenth chapter of his "Life of Lord George Bentinck," written in the heat of the struggle for the admission of Jews to Parliament without compromising their religious scruples, is perhaps one of the most courageous and magnanimous tributes to the Jews and their religion by a man himself no longer of the Jewish faith.

Looking beyond the dark curtain of his social and political aspirations and machinations, one cannot fail to see in Benjamin Disraeli a man who, despite the conversion to Christianity that was forced on him, remained innerly the Jew he was born, a lover of the religion of his youth and a proud defender of his faith and people. Indeed, if the birthmark of his race and religion were taken from him, he would be one of the most inexplicable and enigmatic figures in English history. He is a classical example of a man in

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Mr. Fitzgerald, Chief Probation Officer of Kings County Court, was invited by the Israel government to establish a juvenile court and probation system there. He recently returned from Israel after concluding his mission, and the following is an account of his work, with some startling reports on the existing methods of dealing with youthful offenders.

I HAD the good fortune to have assigned to me as interpreter, mentor and guide, a young man named David Reifen. He was to become the first juvenile judge in Israel when, a few months later, a juvenile court was established as a separate entity. Mr. Reifen is a social worker, and one of the finest ornaments of the profession that I have known in Israel or in any other country.

On my very first day in Israel, I was a guest at the home of the Minister of Justice, Dr. Felix Rosen. Also present at that meeting were all the high officials of the Ministry, including the Attorney General. I was given a thorough "briefing" on the state of the nation. It is indicative, I think, of the vitality of the people of Israel and their government that despite all the grave difficulties facing the young state the social services are not being neglected. On the contrary, they are being buttressed and extended on the whole front of public welfare, public health and education. The idea of "modernization," as they call it, of their correctional services is itself significant. Actually, it does not take a very critical survey to enable one to determine that Israel does not have—and perhaps never will have—a crime problem remotely comparable to ours.

To begin with, all the records and statistics that were available show that delinquent behavior is less polymorphous in its manifestations and less extreme in its consequences than that which we encounter in our typical American communities. And there has been but a low incidence of crimes of violence; scarcely any "organized" criminality, and no "gangs" at all, as we know them.

Since the cessation of hostilities, there has been an appreciable lowering of the crime rate for adults, due perhaps to the migration of the bulk of the Arab population and to the sequestering, if that's the word, in the defense forces of most men of those age groups which in nor-

## *A Revealing Report by an American Asked to Organize Courts and Parole for Israeli Youth Delinquents*

# JUVENILE DELINQUENCY IN ISRAEL

By EDMOND FITZGERALD

mal times might be expected to furnish much of the grist of the criminal mill.

Another significant factor is the total absence—I emphasize the word *total*—of an alcoholic problem. Literally, no one drinks to excess, so that there is missing in Israel one of the prepotent contributors to broken homes and like ills which are frequently so important as etiological factors in delinquency and crime.

This being so, one might imagine that the revision of the penal laws and the introduction of social services into the courts and prisons would be one of the programs to be deferred until the need of the economy to "put first things first" should have abated. But, this is a determined and a realistic people. They are thinking of the future more than of the present. And they are doing so in every aspect of public life.

In correction, they are thinking not so much of low present crime incidences and numerically inconsequential jail populations. These things they consider to be attributable to "accidental" or extraneous factors, such as the fiercely emotional wave of patriotic fervor which has surcharged the entire population during the past few years and which has made practically every kind of delinquent conduct not only criminal but treasonable. Rather, they are preparing for the possibilities that may result from the inevitable clash of heterogeneous cultures.

They are particularly interested in the evolutionary development of American correctional procedures because the American "melting pot" offers the only parallel in history to their own situation. There is, for example, considerable speculation even now, on the prospect that the phenomenon of increased criminality among "second generation Americans" (i.e., the children of immigrants) may be repeated in Israel.

My assignment was to offer such help or advice as I might be capable of contributing toward the establishment of probation and parole services for adults,

patterned after the American idea. I was to have no concern, except perhaps incidentally, with the protective and correctional services for children, since the State already had what it called a probation system for juveniles. It developed, however, that this system, both in conception and in practical administration—and indeed from every other standpoint—was a far cry from what we understand by probation. Actually, the structural character of the criminal jurisprudence—a heritage from the British and the Turks—was such that there was hardly any legal differentiation between children and adults at all. Children who transgressed the law were proceeded against exactly as if they were adults.

The correctional philosophy was the direct antithesis of that which obtains usually in America, where as a general rule, we contemplate responsibility for delinquent acts committed by children, as well as for delinquency in the abstract, as resting in the community rather than in the child.

Our best contemporary practice requires, therefore, that the community, acting through the court, step in and exercise guardianship over all children found in such adverse social or individual conditions as foster antisocial inclinations or promote overt antisocial conduct; that it must provide for such children the same care, custody and discipline that it normally accords deprived and dependent children.

We, in the United States, initiate action in the case of every child coming before the courts, not on the basis of complaint filed against him but by petition filed in his behalf. Or, at least, we do so in most progressive jurisdictions. It is commonplace nowadays that the children's court addresses itself as much to the factors in the social and personal situation of the child as it does to the circumstances of the specific act or acts



which bring the child to its attention.

In Israel, the situation was the exact reverse, in the procedural scheme of things at any rate. Children charged with delinquent acts, whether of commission or omission, were legally responsible from the age of 8 onward. They were arrested, fingerprinted and "tried" in the same manner as adults. "Minor offenses" were "prosecuted" in the magistrates' courts with a police inspector acting as prosecutor. More serious offenses—those that for adults would be of felonious proportions—were theoretically triable in the district courts, with a member of the attorney general's staff as prosecutor.

Fortunately, serious delinquent conduct among children has not been a pressing problem in Israel since the new government came to power. The instances were rare wherein it had been necessary to hold children for trial in the higher court; and as a rule the magistrates disposed of them.

I ought to interpolate here a word or two about the Israeli court system. There are three jurisdictional levels. At the bottom are the magistrates' courts, consisting of some thirty magistrates, distributed more or less evenly among the three principal cities, Tel Aviv, Jerusalem and Haifa. Each city is, in turn, a sort of "county seat" for the surrounding country; and in each a presiding magistrate is designated to apportion and administer the work of the courts.

The bulk of the magistrates' work is of civil character, but in criminal matters they constitute the court of original arraignment for all accused persons. They have summary jurisdiction of contraventions and minor offenses. They may also adjudicate certain misdemeanors triable upon information. But in all serious (felonious) cases they may only examine the evidence to make sure that it is sufficient *prima facie* to sustain the charge and to warrant continuing the case for trial to the higher (district) court.

Above the magistrates' courts are the district courts. These are staffed by some twenty-five judges, the geographical distribution being more or less in the same ratio and in the same pattern as with the magistrates. Again, the bulk of the work is civil litigation. In the criminal sphere, the district courts have jurisdiction of all crimes that we would classify as felonies

or high misdemeanors, which have been passed along to them after the initial examination and screening in the lower courts.

There is no such thing as trial by jury, nor is there likely to be, since even the yet-to-be-adopted draft constitution does not provide for it. The judges pass upon the facts as well as the law in every case. They sit singly except in capital cases and when acting on appeals from decisions of the magistrates' courts. In both the latter situations, three district court judges sit as a tribunal; and a majority vote prevails in the decision.

At the top of the judicial ladder is the Supreme Court of Israel, consisting of a chief justice and six associate justices. Its functions, in all essential respects, are equivalent to those of our own Supreme Court.

The judicial scheme is simple enough. In fact from the layman's and litigant's standpoint, it is delightfully so. However, the picture is a little complicated by the fact that there are also rabbinical courts which, although religious in character, have a wide area of civil jurisdiction. These courts, for example, handle all matters pertaining to civil status, including marriage, divorce, custody of children and estates.

## A JEWISH-ARAB ROMANCE CREATES A CRISIS

THE romance of a Jewish girl and a Moslem youth threatened the security of the Jewish community of British crown colony of Aden.

The story came to light when the World Jewish Congress received cables from the Jewish community council of Aden appealing for help. According to these cables, Arenka Mansour, young Aden Jewess, ran away from home last month and was converted to Islam. Her family appealed to the courts and the Aden Supreme Court ruled the girl was to be returned to her mother.

Because of threats of violence and bloodshed by Moslems, this order was not obeyed. At the court's insistence, the girl was brought home, but refused to stay. She was taken to the home of a Mr. Cochrane. On September 17, she said she wanted to return home. Mrs. Cochrane told Salim Banin, chairman of the Jewish council, that she would bring the girl home. Arab demonstrations were held throughout the day. In the evening, Mrs. Cochrane reported that the girl had

There had been up to that time no separate children's courts. The nearest approach to one was the development of a system under which a magistrate took time out from his regular work one day a week in each of the three principal cities to try accused children. Note that I am using the past tense here. The situation was remedied last year by the appointment of a new magistrate to handle all juvenile delinquency and neglect cases throughout the country on a full-time basis.

Since 1933, there had been probation service of a sort for children. An Order in Council, promulgated by the British High Commissioner for Palestine in that year, provided that after investigation and trial before a judge, a child charged with an offense might be returned to the community under a "probation order." A small staff of probation officers was appointed to do the investigating and has continued to function since. In 1944 the law was amended to permit the device of "probation order" to apply to adult offenders also. This, however, had not yet been put into practice. The language of the statute, in fact, made the idea of probation for adults impossible of realistic implementation. The very locution, "probation order," was itself unfortunate

"run away." Subsequently, a Moslem named Hak applied for the court's permission to marry Miss Mansour and hearings were scheduled.

A judge of the Aden Supreme Court interviewed at the home of Hak said she was not being held under duress, but also ruled that she remain a Jewess.

Meanwhile, the Aden Jewish community council asked the Congress to initiate action for an official investigation of the case and to send counsel to represent the Jewish community. The Congress appealed to the Colonial Secretary, pointing out that it was not in position to judge the merits of the case, but was concerned over the tension between Jews and Moslems, recalling the anti-Jewish riots in 1948. Barnett Janner, M.P. and chairman of the foreign affairs committee of the Board of Deputies of British Jews in London, and A. G. Brotman, secretary of the board, conferred with the Colonial Office. The council urged the World Jewish Congress to take action.

in that, as written and defined, it made supervision something static and immutable; it conveyed the impression that probation was not so much a vehicle or instrument or rehabilitative treatment, but a sort of straitjacket hung around a defendant's neck, whether it fitted or not.

The existing probation service for children amounted to little more than a sort of child guidance clinic. The administrative philosophy was that probation and psychotherapy were synonymous. At any rate, the probation department chose to deal only with emotionally disturbed children, chiefly those it classified as neurotic or psychoneurotic, whom it "diagnosed" as needing deep-level or supportive treatment. It rejected all others on the theory that it had no responsibility for them. The principal qualifications for the position of probation officer—in fact, at the moment, the only qualification—was that the applicant be a lay analyst.

I spent a great deal of time reading case histories in the probation department—those compiled during the Mandate are in English—in the effort to understand the basis for this philosophy. The records shed no light since they were sketchy in the extreme. No preliminary investigation report consisted of more than a paragraph or two of stereotyped information, undocumented for the most part, of the type that could be turned out on a mass production beltline transmission basis.

The statistical picture showed that of all the children coming before the courts not more than 12 to 15 per cent, in the periods for which figures were available, were "accepted" for probation. The word "accepted" is used advisedly. The decision lay with the probation officers—not with the judge. By a quirk of circumstance the probation service was, and still is, located in an administrative department—The Ministry of Welfare. It was autonomous insofar as the court was concerned. In all matters affecting placement of children on probation, the department was the tail which wagged the judicial dog.

Because of all this, the conclusion was inescapable that probation in Israel—even from the standpoint of semantics—has not the remotest relationship to what we mean by probation in America.

My impression was that the Israeli ap-

proach too radically circumscribed the area and effectiveness of the service. For one thing, it made no provision for 85 per cent or more of the children coming before the court, leaving the entire responsibility for this segment to the police, the institutions, and to the numerous but more or less haphazardly organized public and private social agencies in the community.

For another thing, it overlooked the multitude of services along such lines as, for example, community organization, re-education, guidance of the executive or leadership type and preventive work in general, all of which probation officers in this country consider their normal functional province.

Because of the possibility that these conclusions might have been formed on a basis of insufficient observation or improper understanding of conditions in that astounding country, I felt constrained to check them with responsible officials in every related arm of the Government of Israel and in private social work. Everywhere there was dissatisfaction with the prevailing philosophy of probation. Most observers felt and expressed themselves repeatedly to the general effect that the probation service was pursuing a distressingly pedantic course in Israel and one which it would be fatal to try to project into the adult courts.

It became, therefore, a part of my obligation to try to expound not only the theory but the technique of American probation practice in investigation, supervision, case recording, evaluation and research. I was also required to relate this, as best I could, to the correctional scene in contemporary Israel. The result of three months of effort was a 107-page effusion to the Ministry of Justice in which suggestions were advanced for re-examination and reorientation of the entire correctional scheme, for children as well as adults, for a more liberal philosophy of probation, and for legislative and procedural innovations.

All suggestions for legislative changes were drafted with the idea of vesting in the judges both the power to suspend sentence and the power to parole.

I regret that space does not permit a detailed recapitulation of the proposals for reform. Briefly these were as follows:

1. Establishment of a separate children's court having no organic connection with any other court.

2. Re-examination and revision of the forensic procedures for handling children and of the concept of the "probation order," to bring it into line with contemporary American practice.

3. Introduction of the power to suspend sentence or execution of judgment for adults and to place deserving offenders on probation.

4. Institution of the indeterminate sentence principle to apply to all adult commitments, to permit prisoners to earn discharge rather than to have this come about by the mere passage of time.

5. Enactment of appropriate legislation to provide aftercare and postrelease supervision.

6. Reorganization (with some small increments to the personnel) of the present probation staff into two divisions—one to handle children and the other adults, and both to handle probation and aftercare. This recommendation had to be worked out in great detail.

7. Enunciation of a clearcut and purposeful philosophy of probation and parole.

8. Designation of a committee of the judiciary to administer all matters relating to probation.

(Continued on next page)

## Heine On His People

THE Jews may console themselves for having lost Jerusalem, and the Temple, and the Ark of the Covenant, and the golden vessels, and the precious things of Solomon. Such a loss is merely insignificant in comparison with the Bible, the imperishable treasure which they have rescued. If I do not err, it was Mahomet who named the Jews "the People of the Book," a name which has remained theirs to the present day on the earth, and which is deeply characteristic. A book is their very fatherland, their treasure, their governor, their bliss, and their bane. They live within the peaceful boundaries of this book. Here they can neither be driven along nor despised. Here are they strong and worthy of admiration. Absorbed in the city of this book, they observed little of the changes which went on about them in the real world; nations arose and perished; states bloomed and disappeared; revolutions stormed forth out of the soil; but they lay bowed down over their book and observed nothing of the wild tumult of the times which passed over their heads.

ing to probation, parole and aftercare.

9. Development of in-service and other training courses to remedy existing deficiencies.

10. Provision for systematic evaluation of correctional efforts and for general criminological research.

Many of the foregoing recommendations have already been put into effect and others, I am informed, are being processed for enactment into law. For instance, a separate children's court has been established and, by what I think is a happy coincidence, the new judge assigned to it is none other than the able young man who was my interpreter and guide. He is not a lawyer but a social worker. This in itself is fortunate. The social forces affecting the lives of children are so ramified in Israel and the community movement to meet them is so diffusely organized that it seemed that a great talent in the law was a less imperative qualification in a juvenile judge than a capacity to understand and deal with the "good and evil," as Solomon called it, in the constantly changing social structure.

This may be heresy from a lawyer's standpoint, but I really felt strongly about it and labored the idea that a social worker would be a better qualified judge of a children's court in Israel at this particular moment in history than a lawyer. One of the greatest gratifications I shall ever know is that the Israeli Government saw my point and did as I had recommended. I have the utmost confidence that Judge Reifen will be as distinguished a public servant on the bench as he has been in social work.

I have confined this report almost entirely to the correctional scene in Israel, and have not adverted at all to the general social work scene. One of the more pressing needs of Israel, as I see it, is for more effective organization and co-ordination of all the existing social services. There is perhaps not a country in the world which had such a multitude of diversified social work enterprises as exist in Israel at this moment.

The main effort is, of course, directed toward resettlement of whole new immigrant communities, but everywhere projects abound along the lines of youth training in agriculture and other pursuits; in the field of public health; mental hygiene; education; housing, child care; care

of the indigent; vocational guidance; along with literally hosts of minor movements of primarily philanthropic character. There is some co-ordination but none that is really well organized. There is, for instance, no central index or social service exchange. In the city of Tel Aviv it is said to be possible to get full relief services simultaneously from at least three agencies, and perhaps many more, without any one of the three necessarily knowing of the interest of the other two.

There is also a compelling need for someone in Israel to attempt an inventory of the social needs of the country and to prepare and publish a directory of social service agencies covering every branch of social work from the Jewish National Fund on down. I personally felt that the setting up of an exchange and the preparation of a directory was one of the tasks which would logically come within the purview of the proposed new Probation Department.

Probation is the agency which ought to be most familiar with the overall

needs of the community, since, in a sense, it is the service which deals with those individuals in whose lives all the pathogenic forces of the community converge.

I cannot conclude without dwelling upon the unique opportunity that now exists in Israel for original criminological research, particularly along demographic lines. Jewish communities separated from one another by time and territory and differing from one another in physique, complexion, language and dialect, social customs, religious rites, habits of food and dress, traditions, cosmic outlook, even perhaps in origins, are being brought together from the four corners of the earth to be fused into a new homogeneity.

It is one of those rare opportunities for comparative study of civilization. The opportunity goes, of course, far beyond the narrow orbit of criminological inquiry; but even within this orbit, it is tremendous. I have a feeling that it is an opportunity which is not going to be missed in Israel, as it has been to a large extent in America.

## Fritz Kreisler Still Supreme at 76

By LEON GUTTERMAN

**F**EW violinists of our time have equaled Fritz Kreisler in his hold upon the public. Season after season his audiences jam the concert halls whenever he appears. The magic of his playing stirs musicians and laymen alike. To both, Fritz Kreisler stands supreme, the acknowledged master of violin interpretation.

Friends have suggested that he might want to retire (he recently marked his 76th birthday) but he scoffs at the notion and, during the past few years, he has played some twenty-odd performances a season, this by choice since the demand is for three or four times that many.

In April 1941, Kreisler was injured in a near-fatal accident. Struck by a truck while crossing a street in New York little hope was held out for his recovery, even less for his ever being able to play again. But he made a remarkable recovery. He was able to play several concerts the following season and, from 1942 through 1950, his tours were completely booked. His skill and artistry were undiminished by his accident.

Kreisler's box office attraction has been incomparable over a period of more than

forty years. His remarkable work for charity has been publicized again and again. Equally famous is his intellectual background. He is a linguist with a mastery of eight languages. He is a lover of books, and a famous collector of them. He has an intimate grasp of philosophy, science, and a passionate devotion to art in all its forms. Versatile in music, he is a composer who has written some immortal music, and is a pianist, too.

Kreisler has an interesting philosophy of life. "Don't bother about what you did yesterday or worry about what you will do tomorrow," is his advice. "I believe in taking life just as it comes, living on the today's, and never the yesterday's or tomorrow's," he continues. He confesses, somewhat apologetically, that he has no artistic temperament. He goes through no special ritual before or after a performance, no special communing alone by himself.

One hears from time to time such exaggerated stories of the care violinists and pianists lavish on their hands, for how many thousands of dollars they are in-

(Continued on page 23)



# NEWS OF THE MONTH

THE United States Government will ask Israel to enter a defensive arrangement for the Near East, although this invitation might alienate Arab states which will also be asked to join, it was indicated in government circles in Washington.

Under such a defensive alliance, Israel would co-operate—under a British command—with the Arab states, Turkey and Greece to protect the Eastern Mediterranean, it was stated. Discussions to this effect apparently took place in Tel Aviv between U. S. Ambassador Monnet B. Davis and Israel Premier David Ben Gurion.

The State Department seems determined to protect Israel's interest in whatever arrangements the Western Powers may reach with Egypt, which has been invited to become one of the founding members of a Near Eastern defense organization. This point of view was conveyed to the Israel Government by Ambassador Davis when he visited Israel's Foreign Office.

At the present moment, the United States and Britain entertain the hope that they will succeed in bringing Egypt and Israel into an agreement. Continued Egyptian intransigence would meet with stern measures from Washington, it is believed. However, British circles are less confident of the possibility of bringing Egypt and Israel together, although it is understood that the British Minister in Tel Aviv indicated that Britain is prepared to make strong efforts to bring about an Arab-Israeli peace.

The political crisis in the Middle East created by Egypt's determination to oust the British from the Suez Canal area has resulted in almost complete suspension of the Arab-Israel "peace talks" initiated in Paris by the United Nations Palestine Conciliation Commission.

Israeli sources feel that efforts in behalf of a Middle East defense pact can have no meaning until peace is first achieved between Israel and the Arab

states. The Israelis insist that the Arab attitude demonstrated at the Paris conference, particularly Egypt's, has given no justification for feeling that the Arabs want a peace settlement.

A strike of locomotive engineers paralyzed rail traffic throughout Israel.

Thirty-two persons will go on trial in Damascus soon on charges of carrying on espionage for the state of Israel, the Arab News Agency reported in London. The dispatch added that at a previous trial of 20 persons on the same charges, 18 were convicted and sentenced to death.

Six years after the end of the war, most Allied observers agree that anti-Semitism continues to exist in Germany and often reveals itself in crude vandalism against Jewish cemeteries or brutal attacks in speech and in print by extremists, the *New York Times* reported from Bonn.

An appeal to Parliament, the Israel Government, the Jewish Agency and the World Jewish Congress to avoid any negotiations with the "slaughterers of one-third of our nation" was made in Tel Aviv at a meeting of several hundred prominent spiritual leaders, poets, writers and artists representing all parties.

The group, headed by David Shimonovich, Uri Zvi Greenberg, A. Dworsetsky and Leib Ruchman, submitted a resolution expressing a protest against any attempted negotiations between Israel and West Germany on the question of restitution. The Bonn Government recently proposed that a settlement of the issue be attempted.

The English Council for Protection of the Rights and Interests of Jews from Germany sent a letter to Chancellor Konrad Adenauer in Germany stating that Dr. Adenauer's recent declaration in the Bonn Parliament in which he expressed Germany's readiness to negotiate restitution of Jewish property "has created a basis for discussion."

The letter, signed by Dr. Leo Baeck, former Chief Rabbi of Germany and president of the Council, says that the Council is ready to participate in negotiations that might arise from Dr. Adenauer's statement.

The refusal of certain landlords in Oslo, Norway, to let rooms to American Jews and Negroes studying at Oslo University was severely criticized in many Norwegian newspapers. Since the press reports were first published, however, the University authorities have been flooded with offers of rooms for the American students.

A rise in the number of Jewish immigrants entering Canada is reported in the figures released by the Immigration Branch of the Canadian Department of Citizenship and Immigration.

The number of Jewish immigrants, listed as "Hebrew," admitted to Canada in July 1951, was 671. In July, 1950, only 175 Jewish immigrants entered Canada, according to the government department's report.

Ten thousand bottles of a revolutionary blood plasma substitute, which came off the production lines of a South African factory recently, are now being exported to Israel.

Israel, some South American countries and Canada are the first countries to receive this plasma substitute which is described as "the biggest discovery since penicillin." Unlike ordinary blood, the new product can be stored for years without deterioration and without the need of refrigeration. It is derived from ordinary Natal cane sugar.

22,000 pounds of butter will be sent by Sweden to the Israel Ministry of Social Welfare, which will distribute it to children's and nursing homes. The butter was collected by farmers in the province of Jonkoping.

A drive for the sale of \$500,000 worth of Israel Bonds was proclaimed in Havana at a mass meeting addressed by Moshe Toff, member of the Israel delegation at the United Nations. Other speakers included Miron Sheskin, special Israeli representative, and the local Jewish leaders Adolfo Kates and S. M. Kaplan.

# NEWS OF THE CENTER

## Institute of Jewish Studies Opens Wednesday, October 31st

The new season of the Institute of Jewish Studies for Adults will start with a special assembly on Wednesday evening, October 31, at 8:30 o'clock. Rabbi Levinthal and Rabbi Saltzman will greet the prospective students.

The Institute is open to all men and women in this community and offers instruction in the Hebrew language from elementary to advanced courses, Jewish History, Religion, Talmud, the Bible and Jewish philosophy. Only a nominal registration fee is charged.

This is the nineteenth season of the Institute's existence and we hope that the coming year will show an even larger enrollment than we have had in the past.

### Sabbath Services

Friday evening service at 4:30 p.m.

Kindling of Candles 4:42 p.m.

Sabbath Services—"Bereshit" Genesis 1.1-6.8 Prophets—Isaiah 42.5-43.11, will commence at 8:30 a.m.

Mincha services at 4:50 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

### Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 4:45 p.m.

Special Maariv Services—7:30 p.m.

## Young Married Group Opens New Season

For the members of the Young Married Group the new season got off to a happy start with a Cocktail Party Get-Together and Dance which was quite well attended and at which many of our old and new members renewed acquaintance. The summer's activities were reviewed and plans were formulated for the coming year. We sat fascinated by the performance of a handsome dance team from the Arthur Murray Studio who demonstrated the Mambo, Tango, Rhumba and Samba and left us all feeling quite envious. A contest was held with several of our members dancing steps of their own choosing with one of the dance team, for which prizes of free lessons were awarded. Then, for those who were interested, a group lesson in the

Mambo was conducted. It was a very pleasant and festive evening and we look forward to a new year of equally enjoyable evenings.

### In Our Hebrew School

The Hebrew School now has the largest registration in the history of our institution. A total of 360 students are enrolled in our classes.

The Sunday School opened on September 23rd.

The combined registration of the two schools is approximately 600. The assignment of classes in the Hebrew School is as follows:

1A-1 — Mrs. Weinreb; 1A-2 — Mrs. Rothberg; 1A-3 — Mrs. Beder; 1A-4 — Mr. Krumbein; 1A-5 — Miss Eisenberg; 1A-6 — Mrs. Ross; 2A-1 — Mrs. Zusman; 2A-2 — Mr. Edelheit; 2A-3 — Mr. Shpall; 3A-1 — Mrs. Beder; 3A-2 — Mr. Campeas; 3A-3 — Mr. Gabel; 4A-1 — Mrs. Zusman; 4A-2 — Mr. Krumbein; 5 — Mr. Edelheit; 6 — Mr. Shpall.

### Center Junior Clubs

Boys and girls in elementary school and high school are eligible for the following clubs:

INTA-LEAGUE BOYS AND GIRLS—Boys and girls in the sophomore and senior years of high school. Zionist, athletic and social program. Joseph Aaron, Leader.

JUNIOR INTA-LEAGUE—Boys and girls in junior years of high school. Cultural and social program. Daniel Pressner, Leader.

SHOMRIM—Boys in the upper grades of elementary school and the first term of high school. Young Judean and athletic activities. Joseph Aaron, Leader.

VIVALET'S—Girls in the upper grades of elementary school. Young Judean and social program. Leanne Levine, Leader.

TZO'FIM and MACCABEES — Boys in elementary school. Young Judean and athletic program. William Rosenthal and Arthur Vidars, Leaders.

CANDLE-LITES — Girls up to 11. Games, Arts and Crafts. Jeanne Goldberg, Leader.

Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

The opening meeting of these clubs was held on Saturday evening, October

13th and meetings will be held every Saturday evening for the remainder of the season.

### Junior League News

The Junior League has begun a very busy and, we hope, a very successful season. The October meetings were very well attended and the programs were received with much interest. The calendar for the coming month will include the following programs: An Open Meeting and Social Evening is planned for Thursday evening, November 1st; November 8th will feature a panel discussion of the subject "What Did the Election Results Signify?"; A Champagne Hour Dance Program is scheduled for November 15th; Our annual Thanksgiving Social is the big event of the fall season and will be held on November 22nd; The celebration of "Jewish Book Month" with a program entitled, "A Night of Jewish Humor" will be given on the evening of November 29th.

Boys and girls of college age are eligible for joining the Junior League. The meetings are held every Thursday evening and all our college youth is invited.

### New Additions to Library

The following books have been added to our library for circulation:

My Mission in Israel — James G. McDonald.

Quiet Street—Zelda Popkin.

Moses—Sholom Asch.

The Lore of the Old Testament — Joseph Gaer.

The Israel Year Book.

Jews in England—Mrs. B. Abrahams. Dizzy—H. Pearson.

Darke Ha-Agada—Isaac Heineman.

Dra-shet Beyisrael—Zana-Albek. Dath Yisroel Umdinath Yisroel — S. Goldman.

Kol Kithve—Judah L. Gordon.

Family Karp (Yiddish)—S. Izban.

The Pedlocks—Stephen Longstreet.

The Age of Longing—Arthur Koestler.

Sefer Ha Noadim—Rosh Hasha Veyom Ha Kippurin—Baruch.

Der Rebbe von Kotzk—A Drama—Zvi Cohen.

## THE YOUNGER MEMBERSHIP

ON SATURDAY, October 6th, the Young Folks League was given the honor of conducting the services in our Main Synagogue, and Dr. Levinthal, Rabbi Saltzman, and all others concerned were enthused by the event. The participants in the service were: Morris Hecht, Sermon; Irvin Rubin, Torah Reading; Herbert Kummel and Harold Kalb, Schachrich; Martin Siegel, Musaf; Milton Reiner, Prayer for the Government; Rhoda Soicher, Responsive Reading. To all these, and especially to Morris Hecht, Vice-President of our Young Folks League, who delivered a most inspiring message, go our hearty congratulations and thanks.

Following are some excerpts from Mr. Hecht's message:

"I can well recall the ardor and fervor with which, in my Bar Mitzvah speech, I proclaimed 'The Jewish people live and shall live eternally.' At the time I was positive I spoke a permanent truth. As the years passed and the number of my friends attending the synagogue grew smaller I asked myself if I was sure the Jewish people would live forever. For my friends had become categorizers. A categorizer is one who puts things into groups or categories. They looked at the Jewish holidays and created the category of the minor holiday. In this group they included Passover, Shvuoth, Shimini Atzereth, Simchas Torah, Succoth. As minor holidays, they were not to be observed. They took another look at our holidays and created a second group—the too-frequent holiday. And after all, the Sabbath comes once a week—much too frequently for some, and so this too was not to be observed. Having taken so much into their own hands, they managed to eliminate Kashruth and other observances of our religion.

"As I looked about me and saw these changes, and saw the number of those who identified themselves with Judaism decreasing, I had strong doubts that our people would live forever. Fortunately, last summer, I had occasion to go to Central America and parts of South America. Here was my opportunity to see what happens to the young Jew when he comes to a new country where there is no synagogue and no Rabbi to underline the duty of a Jew to an established

Jewish community. I am happy to report that in country after country I found Jews working miracles to create the Jewish atmosphere and the Jewish spirit which was being so badly undermined by my friends at home.

"In Guatemala, with maybe a hundred Jewish families, the synagogue is one of the larger non-governmental buildings. In Salvador, the Jews have just built a beautiful synagogue and hired a full-time sexton to provide Jewish community life for their people. In Panama, where there are three synagogues the Jewish community is busy with a drive to build a Talmud Torah. In Caracas, Venezuela, the Jews went to considerable expense to bring in a Rabbi from the Bronx.

"Seeing how our faith thrived even in these difficult surroundings, I came away convinced that our religion does have an indestructible quality; I came away confident that we would live forever.

"Back home, I could look at the Young Folks League from a broader perspective. What does the Young Folks League have to offer? For the Synagogue-going member of our group it offers the opportunity to meet fellow-Jews in social surroundings. One young man who is a non-attendant discussed the matter with me. He comes from an orthodox Jewish home. In the course of the years he had drifted away from Judaism and things Jewish. As a member of the Young Folks League, he has come into contact once more with our people and with our religion.

"So you can see that through the Young Folks League the bonds with Judaism are kept alive and strengthened. To our members, I can only say that you will outgrow the Young Folks League. You will outgrow the Young Married Group. These organizations are a supplement to the Synagogue but cannot be a substitute for it. If you will look at the history of our people, you will see that the cornerstone of our faith, the cornerstone of our survival has always been the synagogue."

### Past Meetings In Retrospect

Our Fall season got under way on September 11th with a Square Dance on the roof. We were delighted to see an ever-increasing number of our members joining in the fun and following our caller, Davie Leone, in the Jessy Polka.

The meeting of September 25th was devoted to presenting the program of the Executive Committee to the membership. The work of all the Committees was outlined to our members and they were given the opportunity to sign up at booths at the rear of the auditorium. The response was excellent and we look forward to some exceptionally well-staffed committees for the coming year. The Program was high-lighted by some entertaining skits presented by Paul Kotik to show the work of the Door Committee and his Current Events group. Herb Levine, not to be outdone, brought back his troupe to present some musical and comedy highlights from his last year's production "Here We Are."

Our Current Events group got under way with a most interesting program on September 18th. Four visitors from France, Sweden, India and Australia engaged in a round-table discussion about their countries and the United Nations. The question period that followed was one of the most stimulating ever. After the meeting our visitors stayed on for more than an hour to chat with the members. It was a memorable evening both for them and for the members who had the good fortune to attend.

### Y. F. L. Dramatic Group

The Young Folks League Dramatic Group, under the direction of Herbert Levine, is currently casting for "Claudia" which will be produced in the late Spring. All amateur drama enthusiasts who would like a role, kindly contact Herbert for auditioning.

### Interest Groups

**Horseback Riding Group:** Meets every Sunday at the Center at 11 a.m. Sid Spatz, Chairman.

**Bowling Group:** Meets every Sunday, 2 p.m., at the Kings Recreation Center, New York and Clarkson Avenues.

All those interested in these groups are cordially invited.

### Bond Committee

Now is the time to invest in Israel Bonds. This investment will give you a return of \$500 for every \$1,000 in just 12 years. The bonds are also available in denominations of \$50, \$100, \$250, \$500, \$2,500, \$5,000 and \$10,000.

We are constantly seeking to enlarge our bond committee. Cocktail parties and other events will be arranged to at-

*(Continued on next page)*



## CENTER ACADEMY NEWS

**P**ARENTS and faculty of the Center Academy gathered for the first P.T.A. meeting of the year on September 20th. Mrs. M. Boukstein, President of the P.T.A., acted as chairman. Mrs. Lesser, Director of the school, welcomed the parents and emphasized the importance of co-operation between the school and the home for the harmonious development of the child.

The main speaker of the evening was Dr. Israel H. Levinthal. He was introduced by Miss Bush, head of the Hebrew Department, who extolled Dr. Levinthal's devotion to the school and to the ideals it represented. Dr. Levinthal told the parents that the Center Academy was founded because the leaders of the Center felt the need of a progressive school in which the American Jewish child would be offered an integrated curriculum of both general and Hebraic cultures. It

was the first school of its kind in the U. S. and as such it served as a pathfinder in the field. Dr. Levinthal pleaded with the parents to have their children continue their Hebrew education after graduation from the Center Academy.

Mrs. Boukstein reassured Dr. Levinthal on this score, saying that between 80% and 90% of our graduates continue their Hebrew education. She also reported to the Rabbi a conversation with Dr. Kadushin, the principal of Marshalliah, who told her that the alumni of the Center Academy are among the outstanding students in that institution. The Rabbi then expressed his satisfaction with this good record of our students.

Among the other speakers of the evening were Dr. Miller, president of the Board of Trustees, and Mr. Braun, its secretary. Mrs. Sonnenberg was chairman of the Program Committee.

The second P.T.A. meeting of the year took place on Wednesday, October 24, 1951, at 8:30 p.m. Parents and teachers met in the classrooms. They discussed the program of study for the year 1951-52, including trips, activities, and audio-visual aids, which are used extensively in our school.

It is the privilege of the pupils of the Center Academy to decorate the Succah on the roof of the Brooklyn Jewish Center. Our children are familiar with the historical significance of this festival, and they appreciate the beauty inherent in the holiday observances.

All children, from the tiny first grader to the members of the graduating class, participate in the work, for the community Succah is a large one and it must be made to look beautiful to symbolize the Chag Ha-assif, the holiday of ingathering. Red apples, green pears, orange citrus fruit, purple grapes, and perhaps a dozen other varieties of colorful fruits and vegetables are strung up by the children on wires and thread and are later suspended from the green branches that form the roof of the Succah.

The boys and girls enjoy this work and they feel that they are performing a service to their Center and to their community. They are also compensated for their efforts in a more tangible way. In the Succah they hold their annual Succoth celebration.

The Eighth Grade pupils are in charge of the festivities. In the process of commemorating the ancient custom of bringing offerings to the Temple, they come to the Succah chanting psalms and carrying trays of fruit. One of them (this year it was Bernard Leif) pronounced the blessings over the Ethrog and Lulav.

The gay Succoth songs and refreshments serve to animate the spirits of the assembly. This is followed by the Israeli dances on the roof in front of the Succah. The festivities are concluded with the dancing of the Horah, which is performed with great verve and enthusiasm.

In the Center Academy the children learn Jewish customs and ceremonies by "living" them.

### Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mrs. Joseph I. Aaron in memory of her late husband.

Dr. and Mrs. Moses Frommer in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Halperin in memory of their late son.

Mr. and Mrs. Simon Present in honor of the Bar Mitzvah of their son.

### Annual Federation Dinner

The Center is conducting its annual campaign in behalf of the Federation of Jewish Philanthropies which will culminate in a dinner to be held at the Center on Thursday evening, November 15th, at 6:30 o'clock.

Mr. Harry Leventhal, the chairman of the drive, appeals to all Center members to please make their reservations for the dinner at \$6.50 per person by telephoning the Center office, HY 3-8800.

### THE BROOKLYN JEWISH CENTER HAS ACQUIRED CEMETERY GROUNDS IN THE NEW MONTEFIORE CEMETERY

#### PINELAWN, LONG ISLAND

##### Prices of Plots

4 GRAVES - - - \$ 250.00

6 GRAVES - - - 350.00

15 GRAVES

(Facing Main Road) - 1,000.00

### THE YOUNGER MEMBERSHIP

(Continued from page 17)

tain a goal of \$100,000 sales for the Young Folks League.

Any members willing to offer their homes for any Bond affairs please contact William Brief, Chairman of the Bond Committee, DI 5-4340, or leave word at the Center desk.

### Calendar of Events

Tuesday, Oct. 30th: Dr. Clarence Belinger, senior director of Brooklyn State Hospital, will discuss "Personality Requirements for a Successful Marriage."

This program will be under the auspices of our Current Events Group.

Tuesday, Nov. 6th: Election night social preceded by novel audience participation games which will delight all of you.

Tuesday, Nov. 13th: Civil Defense meeting. The speaker will be announced later.

Tuesday, Nov. 20th: Jewish Book Month will be commemorated with a fine speaker and a display of current books of general interest.

Tuesday, Nov. 27th: The program will depict the important role which the Jewish Theological Seminary of America plays in the lives of American Jewry.

A social hour and refreshments will follow all the above programs.

MILTON REINER, President.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADLER, Miss FLORENCE

Res. 402 E. 94th St.

*Proposed by* Mildred B. Tuckman,  
Lila E. Turin

ALTER, RITA BEVERLY

Res. 478 Bradford St.

*Proposed by* Paul Kotik,  
Wm. Brief

BALTER, Miss HANNAH

Res. 318 Atkins Ave.

*Proposed by* Wm. Brief,  
Paul Kotik

BECHER, HAROLD

Res. 932 Carroll St.

Bus. Engineer, 379 W. Bway.  
Married  
*Proposed by* Max Herzfeld

BERG, Miss SYLVIA

Res. 881 Washington Ave.

*Proposed by* Paul Kotik,  
Barbara Mendelsohn

BOGART, Miss JOAN

Res. 1073 Sutter Ave.

*Proposed by* Al Miller,  
Paul Kotik

BUGOFF, Miss ELAINE

Res. 187 E. 96th St.

*Proposed by* Joseph Goldberg

CARR, Miss JOAN

Res. 1217 Lincoln Pl.

*Proposed by* Paul Kotik,  
Wm. Brief

COHN, Miss SYBIL

Res. 729 Montgomery St.

*Proposed by* Martin, David Gold

EIG, Miss RHODA

Res. 433 Sterling St.

*Proposed by* Violet Sternberg

FABRICANT, Miss ANNE

Res. 1010 Hegeman Ave.

*Proposed by* Al Miller,  
Paul Kotik

FISTEL, AL

Res. 1261 Union St.

Bus. Accountant, 277 Bway.  
Single

*Proposed by* Robert Kapp,

Gloria Frankenstein

GINSBERG, HERMAN

Res. 1384 Carroll St.

Bus. Leather, 637 Bway.

*Proposed by* Mrs. Milton Blank,  
Mrs. David Friedman

GITTLER, ISIDORE

Res. 751 Troy Ave.

Bus. Mfg., 110 W. 40th St.

Married

*Proposed by* Jack Max,  
Louis Kotimsky

GOLDSTEIN, HARVEY

Res. 209 E. 56th St.

Bus. Electronics, 528 E. 72nd St.

Single

GOLDSTEIN, Miss MARILYN

Res. 948 Eastern Pkwy.

*Proposed by* Samuel Babbitt,  
Dr. Sol A. Gross

GORDON, JOSEPH

Res. 1001 President St.

Bus. U. S. Navy, Bayonne, N. J.

Married

*Proposed by* Byrd A. Citren,  
Marge Fein

GREEN, Miss FLORENCE

Res. 508 New Jersey Ave.

GREENE, AL

Res. 520 E. 21st St.

Bus. Window Displays, 62 Main St.

Single

*Proposed by* Dr. Sidney E. Licht,  
Dr. Edward Grapel

GROSSMAN, ALBERT

Res. 469 New Lots Ave.

Bus. Post Office

Single

*Proposed by* Paul Kotik,  
Harry Cohn

GUTCHIN, JONAS

Res. 159 E. 96th St.

Bus. Internal Revenue

Married

*Proposed by* Joseph Goldberg

HARRIS, MARTHA

Res. 145 Middleton St.

*Proposed by* Violet Sternberg

HARRIS, MAX

Res. 1172 President St.

Bus. Curtains, 345 Eldert St.

Married

*Proposed by* Abe Mann

HELLER, DR. DAVID

Res. 1378 President St.

Bus. Physician, 1579 Sterling Pl.

*Proposed by* Dr. Harry Berman,  
Frank Schaeffer

HERNSTEIN, Miss DORIS

Res. 241 E. 95th St.

*Proposed by* Paul Kotik,  
Wm. Brief

HORENSTEIN, PERRY

Res. 969 Montgomery St.

Bus. Insurance, 57 William St.

Single

HORLICK, Miss SHIRLEY

Res. 1980 Bergen St.

*Proposed by* Shirley Covitz,  
Al Miller

JACKERSON, KENNETH

Res. 501 E. 8th St.

Bus. Real Estate, 1439 Flatbush Ave.

Single

*Proposed by* Paul Kotik,  
Goodman Klang

JAFFE, DAVID

Res. 682 Lefferts Ave.

Bus. Lawyer, 250 W. 57th St.

Single

*Proposed by* Nathan Mond

JAFFE, Miss FLORENCE D.

Res. 682 Lefferts Ave.

*Proposed by* Martin Karlin,  
David Gold

KARLSBERG, Miss MOLLIE

Res. 411 Hindsdale St.

*Proposed by* Max Goldberg,  
Abraham Seril

KATZNELSON, Miss ROSALYN

Res. 967—47th St.

*Proposed by* Morris Hecht,  
Harry Mandler

KERN, Miss BEATRICE RUTH

Res. 356 E. 51st St.

*Proposed by* Isaac Kramer,  
Ethel Umans

KLEIN, Miss SELMA

Res. 303 Crown St.

LEVIN, Miss SYLVIA

Res. 919 Eastern Pkwy.

*Proposed by* Leo Kaufmann

LIST, DAVID

Res. 1497 Carroll St.

Bus. Army, Governor's Island

Married

*Proposed by* Raymond Lipshutz,  
Herbert Carr

MARKOWITZ, MONROE

Res. 1045 St. Johns Pl.

Bus. Textiles, 10 E. 39th St.

Married

*Proposed by* Abraham Seril,  
Max Goldberg

MAURER, JACK

Res. 932 Carroll St.

Bus. Broker, 115 Bway.

Married

*Proposed by* Max Herzfeld

NADELMAN, Miss EDITH

Res. 508 E. 49th St.

*Proposed by* Al Miller,  
Paul Kotik

- NEWMAN, IRVING  
Res. 1560 Lincoln Pl.  
Bus. Gen. Mdse., 856 Bway.  
Married
- NISLOW, JULIUS  
Res. 397 Troy Ave.  
Bus. Teacher, 1077 Remsen Ave.  
Married  
*Proposed by Sam Schoenfeld,  
Abe Mann*
- PRAGER, MAX  
Res. 384 E. 98th St.  
Bus. Salesman, 310 Bridge St.  
Single
- REIN, DR. ROBERT  
Res. 851 Eastern Pkwy.  
Bus. Physician, 108 Rugby Rd.  
Married  
*Proposed by Louis Klein,  
Dr. David Marcus*
- RIBAKOFF, SIDNEY  
Res. 226-44 Kingsbury Ave.  
Bus. Elec. Prod., 168 Van Brunt St.  
Single  
*Proposed by Alvin Moscovitz,  
Julius Sommer*
- ROSS, ARTHUR  
Res. 1036 President St.  
Single  
*Proposed by Seymour Schiffman,  
Abe Mann*
- ROSS, HERBERT  
Res. 83-57—118th St.  
Bus. Candy Packers, 265 Greene Ave.  
Single  
*Proposed by Alvin E. Moscovitz,  
Julius Sommer*
- RUBIN, MISS SYLVIA  
Res. 988 Eastern Pkwy.  
*Proposed by Paul Kotik,  
Wm. Brief*
- SAGALOW, MISS FLORENCE  
Res. 1222 St. Johns Pl.  
*Proposed by Paul Kotik,  
Wm. Brief*
- SCHOENBAUM, MISS MIRIAM  
Res. 881 Washington Ave.  
*Proposed by Paul Kotik,  
Barbara Mendelsohn*
- SCHWARTZ, SAMUEL  
Res. 705 Troy Ave.  
Bus. Metal, 27 Rodney St.  
Married  
*Proposed by Dr. I. Leslie Epstein*
- SHAPIRO, MISS CHARLOTTE  
Res. 580 Empire Blvd.  
*Proposed by Martin Karlin,  
David Gold*
- SILOVITZ, MISS FAYE  
Res. 83 Newport St.
- SUSSMAN, DAVID  
Res. 921 Washington Ave.  
Bus. Ladies Coats, 247 W. 37th St.  
Married  
*Proposed by Dr. Jacob Schwartz,  
Harry Schwartz*
- SVELICK, MISS NORMA  
Res. 208 Rochester Ave.  
*Proposed by Wm. Brief,  
Paul Kotik*
- WEINER, MORTON  
Res. 1410 Brooklyn Ave.  
Bus. Engineering, 140 Cedar St.  
Single  
*Proposed by Wm. Brief,  
Milton Ross*
- WEINGARD, HERMAN P.  
Res. 1617 Prospect Pl.  
Bus. Engineer, 117 Liberty St.  
Single
- WEISS, LEONARD H.  
Res. 960 Montgomery St.  
Bus. Textiles, 66 Worth St.  
Single  
*Proposed by Dr. Samuel T. Markoff*
- WILK, MISS ELAINE B.  
Res. 1402 Avenue K  
*Proposed by Morris Hecht,  
Harry Mandler*
- WOLF, LEON  
Res. 1474 Carroll St.  
Bus. Attorney, 201—8th Ave.  
Married  
*Proposed by Sam Berkowitz,  
Barnet Port*
- ZOBERG, MURRAY M.  
Res. 638 Clarkson Ave.  
Bus. Attorney, 2090 Bway.  
Married  
*Proposed by Center Academy*
- The following has applied for reinstatement:
- RINGHEL, MISS GRACE JOY  
Res. 429 Brooklyn Ave.  
*Proposed by Violet Sternberg*
- Late Applications
- BRESLAU, MISS CHARLOTTE  
Res. 2069 E. 12th St.  
*Proposed by Rita Vogel,  
Nat Hoffspiegel*
- DARMSTADT, MISS HARRIET  
Res. 528 Ashford St.  
*Proposed by Phyllis Newman,  
Beatrice Edelstein*
- EPSTEIN, MISS MAY  
Res. 165 So. 9th St.
- FICHTELBERG, MISS HELENE  
Res. 881 Washington Ave.  
*Proposed by Jules Patricof,*
- Wm. Brief
- GEDACHT, GEORGE  
Res. 688 Saratoga Ave.  
Bus. Metal Nov., 3547 Webster Ave.  
Single  
*Proposed by Daniel Siegel*
- GOLD, MISS MILDRED C.  
Res. 92-C Skidmore Ave.
- LAMBERT, MISS ELAINE  
Res. 339 Bedford Ave.
- LEVINE, MISS LILA  
Res. 2034 E. 8th St.  
*Proposed by Paul Kotik,  
Rita Vogel*
- LEVINE, MISS PHYLLIS  
Res. 2034 E. 8th St.  
*Proposed by Rita Vogel,  
Nat Hoffspiegel*
- MARRITT, DR. SAMUEL  
Res. 894 Eastern Pkwy.  
Bus. Physician  
Married  
*Proposed by Dr. Irv. L. Moskowicz,  
Dr. Nathan M. Fenichel*
- MEYEROWITZ, MISS FLORENCE  
Res. 444 Christopher Ave.  
*Proposed by Gerald Jacobs,  
Paul Kotik*
- NEUBURGER, MARTIN  
Res. 823 St. Johns Pl.  
Bus. Elec. Mfg.  
Single
- POSNICK, ROBERT  
Res. 202 Argyle Rd.  
Bus. Furniture, 149 Essex St.  
Married  
*Proposed by Abe Stark,  
Joseph Goldberg*
- RAUCHER, MISS BEA  
Res. 872 East New York Ave.  
*Proposed by Dr. Sol A. Gross,  
Joseph Kirschner*
- ROSENBERG, ALEX  
Res. 1245 Eastern Pkwy.  
Bus. Attorney, 320 Bway.  
Single  
*Proposed by Robert Kopp,  
Paul Kotik*
- ROSENBERG, SAM  
Res. 2537 Cortelyou Rd.
- SAPHIRE, WILLIAM B.  
Res. 39 Ocean Ave.  
Bus. Public Relations, 16 E. 66th St.  
Single  
*Proposed by Joseph Goldberg*
- SCHILLER, IRWIN L.  
Res. 311 Lincoln Pl.  
Bus. Salesman, 53 Bway.  
Single

(Continued on page 22)



# PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

*"Todab Rabab"! To the men and women of our Center: many, many thanks for your overabundant attendance at the opening meeting of our Sisterhood. Your presence has given us an added incentive to plan programs that will provide enriching and memorable experiences for all our members.*

*Since Judaism is a home-centered religion, we shall, at our meetings, endeavor to portray the spiritual concepts that motivate all our Jewish observances, and to convey to our members the significance of our beautiful ceremonies. Through our programs we will strive to perpetuate our traditions, making them a cohesive force in Jewish family life. Thus will we carry out the theme of our parent organization, the National Women's League, "Lilmod, Le-lamed, La-asot," To learn—to teach—to do.*

*We ask only that you come to all our meetings and participate in all our functions so that you may share in our noble work and take personal pride in our achievements.*

BEATRICE SCHAEFFER,  
President.

## Sisterhood's Opening Meeting September 24th

If a standing-room-only attendance is an indication of interest in Sisterhood's programs, then the first meeting of the season, held on Monday evening, September 24, under the administration of our new President, Mrs. Beatrice Schaeffer, promises a year of achievement and stimulation. Prefaced by the formal rendition of the American and Hebrew national anthems by Eve Garelik, accompanied by Pearl Greenwald, and the delivery of an appropriate prayer by Jeanette Kasnetz, the meeting captured the *yomtovdiger* spirit of the season. Mrs. Schaeffer welcomed the large assemblage, enlisting their co-operation, in all of Sisterhood's events and projects. Mary Kahn, Chairman of our Mother-Daughter Luncheon and Fashion Show, urged us to make this, our 15th Annual Luncheon, the most financially successful, since philanthropic demands upon Sisterhood are constantly increasing, and it is this function which provides our Community

Chest with which we are able to assist some 60 worthy causes annually. Another timely appeal was made by Irene Perlin, Chairman for the sale of Israel Bonds, who emphasized the urgency of purchasing bonds as an investment in the future security of Eretz Israel.

With the completion of the "purpose-and-project" portion of our meeting, Chairman of the evening Sarah Epstein presented as the first speaker our own dearly-revered Rabbi, Dr. Israel H. Levinthal, whose spirited message praised our women for their manifold virtues, their "mitzvohs" and their efforts, and exhorted them to include in their occupations at least one course of Jewish education in our Institute of Jewish Studies, besides availing themselves of other cultural facilities in our Center which would bring them great satisfactions.

Proof of the results of such Jewish education was evident in the miniature Rosh Hashonah festival next featured in the form of a beautiful table display of the holiday *minigim* and *meichbulim* decoratively arranged by Mesdames Sarah Kushner, Fanny Buchman and Anne Goldberg. The narration by Sarah Kushner, and holiday songs and prayers by our Cantor William Sauler, with the able assistance of our Music Director, Sholom Secunda, brought nostalgic emotions to the audience.

The guest speaker, Dr. Lena Levine, an eminent psychologist and gynecologist, in her address on "What Makes a Successful Marriage," stressed as the basic factors contributing to a happy marriage: compatibility, similar faith, good health and common interests. Appropriate holiday refreshments were served under the gracious hostess supervision of Jennie Levine and her committee.

## Kiddush

A Kiddush sponsored by Mr. and Mrs. Morris Miller, in honor of their 47th wedding anniversary, will be given to the Junior Congregation on Saturday, October 27th. Call Mrs. Fanny Buchman, PR 4-3384, if you wish to mark a *simcha* in this traditional manner.

## Cheer Fund Contributions

Mrs. Jeannette Rubin, in memory of her father, S. Turberg; Beatrice Schaeffer, in memory of Mrs. M. Spatt's sister; Mrs.

Sarah Klinghoffer, in memory of Mr. Herman Levine.

Cheer Fund donations, in honor of joyous occasion or in memory of an event, may be made through Social and Cheer Fund Secretary, Lil Zakhem, PR 3-5775.

## Mother-Daughter Luncheon and Fashion Show

All Sisterhood members are urged to make immediate reservations for our 15th Annual Mother-Daughter Luncheon, to secure best seats. A spectacular program, with many valuable door prizes and an excellent menu by Kotimsky & Tuchman, has been arranged. Secure your tickets at once from Chairman Mary Kahn, SL 6-4088, or co-Chairman Dubbie Jackman, PR 3-4433.

## Israel Bonds

A Bond for Israel is an Investment in Israel. Let us all share in this financial partnership with Israel. If you have already purchased bonds, buy more, or present them as gifts. Call Chairman Irene Perlin, HY 3-0677, or co-Chairman Anne Weissberg, ST 6-3932.

## Federation of Jewish Philanthropies

Dorothy Gottlieb, Chairman of our Federation campaign, solicits your generous contribution to this year's Drive to make possible distributions to needy hospitals, Jewish schools, institutions and families in our city who look to Federation for support. Special Gifts Chairman Ceil Benjamin has already received large donations from many of our women.

## Night of Stars, Wed. Evening Nov. 19th at Madison Square Garden

You will enjoy an evening of star-studded entertainment plus the satisfaction that you are helping the United Jewish Appeal in its seven-pronged aid program, if you secure your tickets, from \$1.20 up, from Mrs. Gertrude Ostow (SL 6-2842).

## Publications

Every Jewish home should have a Jewish Book Shelf. Let us help you start one. Call Rose Bromberg, Publications Chairman, PR 3-5004, for copies of Women's League publications, like the "Jewish Home Beautiful," "Friday Night Stories," "Three Pillars."

## Sisterhood Players to Give "Tevye's Daughters"

The cast of Sholom Aleichem's hilarious comedy, "Tevye's Daughters," has commenced rehearsals for the perform-

ance to be given Wednesday evening, December 19th, at the Center.

#### Women's League News

As an affiliate of the Metropolitan Branch of the National Women's League of the Jewish Theological Seminary, Sisterhood participates in all of the League functions, the first of which will be a Social Actions Conference to be held on Monday, October 29. All Sisterhood women should make reservations for the Annual Chanukah Luncheon, Monday, December 17th, at the Hotel Commodore. Our former President, Sarah Klinghoffer, now a Vice-President of the Metropolitan Branch, is Chairman of this event.

#### Calendar of Events

Monday, Oct. 29th: Social Actions Conference at the Jewish Theological Seminary. All-day session. Inspiring program and dramatic performance.

Wednesday, Oct. 31st: Annual Mother-Daughter Luncheon and Fashion Show.

Wednesday, Oct. 31st: Institute of Jewish Studies for Adults. Various courses are given by our Adult Institute of Jewish Studies held at the Center. Sessions held at various hours to fit your schedule. Registration and welcoming program Wednesday night, October 31st.

Wednesday, Nov. 7th: Torah Fund Conference and Luncheon, Bnai Jeshurun Synagogue.

Thursday, Nov. 8th: Federation of Jewish Philanthropies Luncheon, for donors of \$100 and over.

Tuesday, Nov. 13th: Sisterhood Executive Board Meeting.

Tuesday, Nov. 20th: Israel Bond Meeting and Tea, at the home of Mrs. Julius Leventhal, 135 Eastern Parkway, 1 p.m.

Wednesday, Nov. 28th: Annual Institute Day Program. The theme for this year's program will be "Jewish Contribution to World Culture—*The Arts*." Eminent artists in the field of the Drama, the Dance, Music and Literature, will participate. All-day session. Sisterhood members and guests are invited to luncheon.

#### Project Chairmen for 1951-52

Mother - Daughter Luncheon: Mary Kahn, Dubbie Jackman.

Federation of Jewish Philanthropies: Dorothy Gottlieb, Ceil Benjamin.

United Jewish Appeal: Lillian Lowenfeld, Lillian Levy.

Program Arrangements: Sarah Ep-

stein, Mary Kahn, Sarah Klinghoffer, Sarah Kushner, Lila Leonard, Beatrice Schaeffer.

Center Review and Center Bulletin: Sarah Klinghoffer, Beatrice Schaeffer.

Cheer Fund: Lillian Zakhem.

Social Actions: Shirley Gluckstein, Bessie Gribetz, Jeanette Richman, Beatrice Schaeffer, Bertha Zirn.

Women's League Publications: Rose Bromberg.

Jewish Blind Day: Eve Garelik, Sadye Halperin, Hannah Stark.

Torah Fund Luncheon: Mollie Markowe, Dorothy Wisner.

Night of Stars: Gertrude Ostow.

Brandeis University: Rose Fishman.

Kiddush and Religious Committee: Fanny Buchman, Sadie Kaufman, Sarah Kushner, Lillian Lowenfeld, Hattie Roth, Bertha Zirn.

Visitation and Condolence Committee: Amelia Rachmil, Chairman, Lilian Dvorkin, Rose Kimmel, Gertrude Levitt, Hattie Roth, Lillian Zakhem.

Red Cross: Mollie Meyer.

Federation of Jewish Women's Organizations: Sarah Epstein, Dorothy Gottlieb, Sarah Klinghoffer, Beatrice Schaeffer, Rose Wiener.

Women's League: Sarah Epstein, Mary Kahn, Sarah Klinghoffer, Lillian Lowenfeld, Mollie Markowe, Beatrice Schaeffer.

Brooklyn Jewish Community Council: Ruth Bernhardt, Sarah Epstein, Shirley Gluckstein, Bessie Gribetz, Sadie Kaufman, Sarah Klinghoffer, Lila Leonard, Lillian Lowenfeld, Irene Perlin, Jeanette Richman, Beatrice Schaeffer, Lillian Zakhem.

Israel Bonds: Irene Perlin, Anne Weissberg.

Membership: Sarah Kushner.

Youth Commission: Eva Brautman, Mollie Markowe, Mollie Meyer.

Hostess and Hospitality Committee: Rosalind Bady, Minnie Blickstein, Eva Brautman, Rose Bromberg, Fanny Buchman, Rose Davis, Lillian Dvorkin, Fanny Dubrow, Rose Fishman, Eve Garelik, Irene Ginsberg, Etta Goldstein, Mary Kaplan, Sadie Kaufman, Jennie Levine, Bess Machlin, Martha Rothstein, Gertrude Ostow, Rose Kimmel, Iona Taft, Lillian Zakhem.

#### Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Emanuel Cohen of 763 Eastern Parkway on the loss of his beloved mother, Jennie, on October 14th.

#### MEMBERSHIP APPLICATIONS

(Continued from page 20)

Proposed by Phil Friedman,

Dr. Sol A. Gross

SEILER, Miss RUTH

Res. 425 E. 53rd St.

Proposed by Violet Sternberg

SOLOMON, Miss SONDRRA

Res. 345 Montgomery St.

Proposed by Mrs. Harry Samberg,

Mrs. David Feiler

WALDMAN, Miss ANNE

Res. 1001 President St.

Proposed by Dr. Sol A. Gross,

Joseph Kirschner

WEINER, IRVING

Res. 712 Saratoga Ave.

Single

Proposed by Daniel Siegel,

Jerome Krane

ZAHLER, LEONARD

Res. 150 Crown St.

Bus. Dresses, 519—8th Ave.

Single

Proposed by Judge Emanuel Greenberg,

Henry A. Kahan

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

#### Late Friday Night Services With Special Musical Program To Start November 2

Our Late Friday Night Musical and Lecture Services will begin for the season on Friday evening, November 2nd, when Rabbi Levinthal will preach the sermon. We shall be privileged to have a special musical program rendered by the Center Choral Group under the direction of Mr. Sholom Secunda with Cantor William Sauler as leading soloist. Mr. Secunda has arranged some very beautiful new numbers and a very delightful evening is assured. Rabbi Levinthal will speak on the subject, "What Has Happened to Our American Morality?" We hope that many of our members, their families and friends will attend.

#### Congratulations

Our heartiest congratulations and best wishes are extended to the following:

Mr. Murray L. Apel of 864—49th Street on his engagement to Miss Sydelle Lindner.

Mr. and Mrs. Benjamin Perlman of 925 Prospect Place on the engagement of their daughter, Renee, to Mr. Howard Lieber of Gastonia, N. C.

Mr. and Mrs. Frank Surowitz of 277 Eastern Parkway on the birth of a son, David Terry, on October 8th.

## FRITZ KREISLER AT SEVENTY-SIX

(Continued from page 14)

sured, of all the things they can and cannot do on account of their hands, that is refreshing when such a world famous artist as Kreisler dispels all the illusions with one fine gesture.

"I am always being asked if I am not afraid for my hands," he says smiling. "I have never bothered myself about them. During my whole life, I've never treated them as if they were anything special. I am a fatalist and have neither the leisure nor desire to fritter away any time. It's the same with my precious violins. I won't let them be a burden and a care to me. The thief who wants to steal one of them would not benefit much by it. If he tried to dispose of it, it would be immediately recognized."

A few minutes conversation with this gentle whimsical man makes it obvious

why his traveling manager and accompanist are so fiercely protective when on tour with him. It is evident that Kreisler would be utterly defenseless against the hordes of admirers who take up his time and energy if they could reach him.

He illustrates vividly the mysterious affiliation between music and mathematics. The science of mathematics is an enjoyable pastime to him and he is keenly interested in new inventions, acquiring an understanding of them far beyond that of the average man.

Says Kreisler: "Taste is moulded when we are young. When we are older we are most comfortable in the surroundings we became accustomed to in early years. So if music is a distinct part of the life of a child, he finds it an indispensable solace as an adult."

him for this and similar efforts in behalf of his people. As Bismarck, President of the Congress, said of him: "The old Jew—that is the man."

## England's Warsaw Ghetto

(Continued from page 9)

beings, unworthy of the sword, were viewed on the battlements pointing to their extinct brethren.

Such is the narrative of the Jews of York, of whom the historian can only cursorily observe that 500 destroyed themselves; but it is the philosopher who inquires into the causes and the manner of these glorious suicides. We instruct ourselves in meditating on these scenes of heroic exertion; and if by such histories we make but slow progress in chronology, our heart, however, is expanded with sentiment.

I admire not the stoicism of Cato more than the fortitude of the Rabbin; or rather we should applaud that of the Rabbin much more; for Cato was familiar with the animating visions of Plato, and was the associate of Cicero and of Caesar. The Rabbin had probably read only the Pentateuch, and mingled with companions of mean occupations and meaner minds. Men, like pictures, may be placed in an obscure and unfavorable light; but the finest picture, in the unilluminated corner, still retains the design and the coloring of the master. My Rabbin is a companion for Cato.

## THE AMAZING DISRAELI

(Continued from page 10)

whom patriotism to his country and devotion to his Jewish heritage were fused without conflict.

In 1878, when, at the height of Disraeli's fame and power he went to the Congress of Berlin, where the political destinies of Europe were to be decided, he was as much a representative of the Jewish people as a delegate of England. While following the discussion and the cross-currents of national interests and ambitions, the aged statesman's mind was pre-occupied with something not directly

concerned with the business of the Congress. It was the fate of the Jews in Roumania, where they were savagely persecuted, that caused him concern. The clause in the Treaty with Roumania which called for the civil and political emancipation of all citizens irrespective of race and religion, was officially introduced by France but it was the shrewd strategy of Disraeli which brought it about. It was, alas, a barren victory, for the clause was no sooner framed than it was violated. But history will remember

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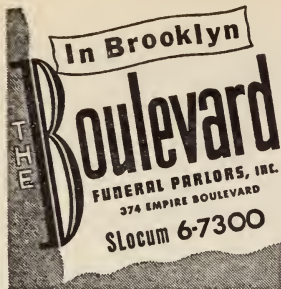
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